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The TAHRIK-I-Jadid

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Nubuwwat 1352 H.S.——November 1973 C.E.

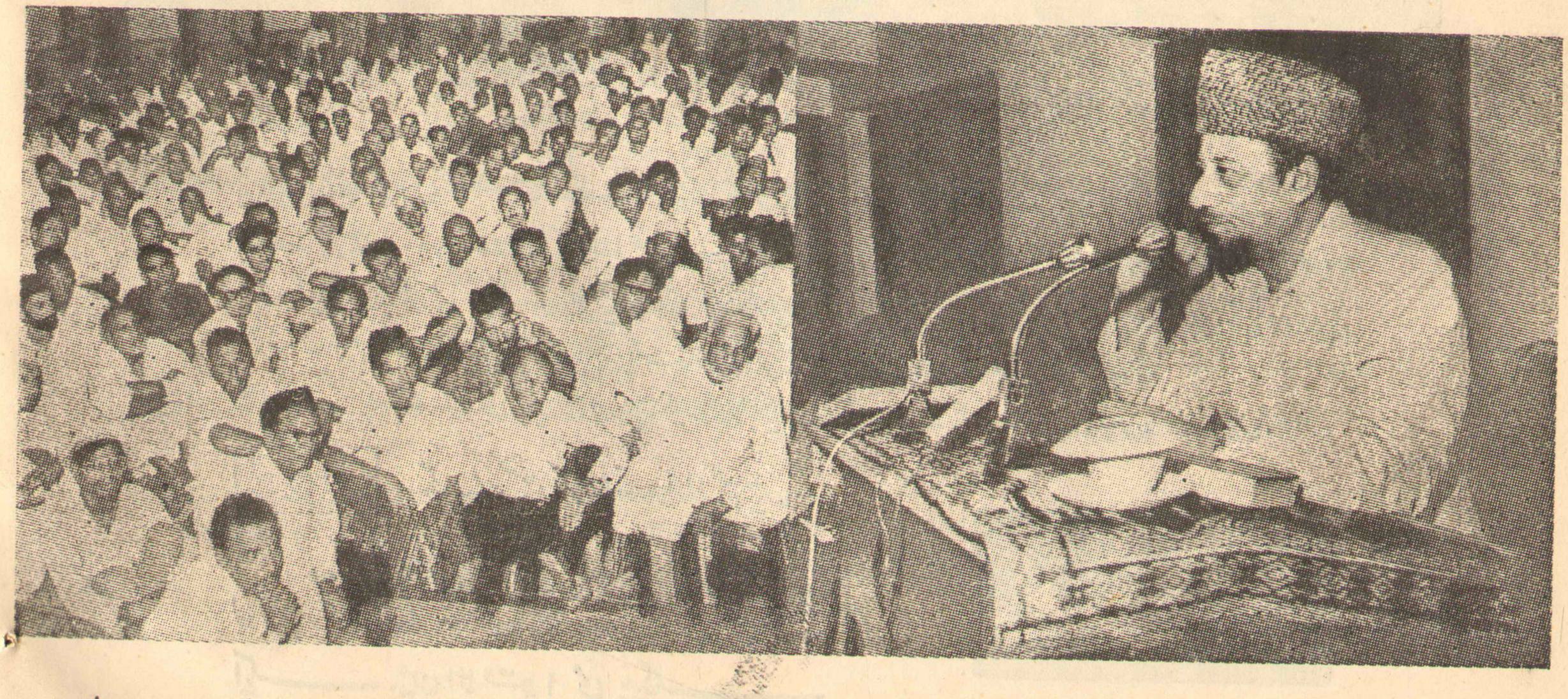
Editor

Naseem Saifi

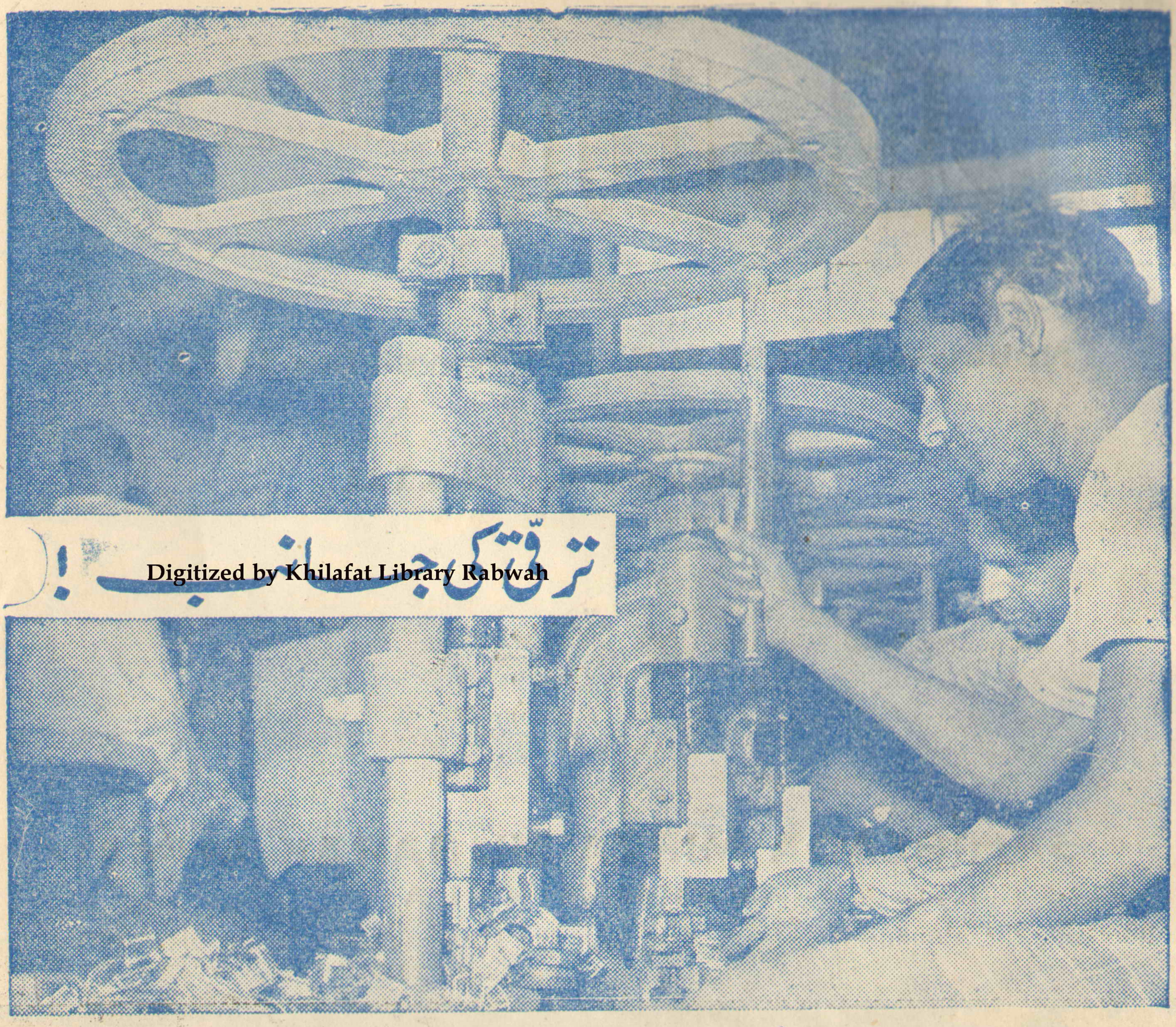
SAHIBZADA MIRZA MUBARAK AHMAD

VAKIL-I-AALA

addressing the Ahmadiyya Jamaat, Karachi. The theme of the talk was his visit to China.



محترم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلی اپنے چین کے دورہ کے متعلق احمدیہ جماعت کراچی سے خطاب فرما رہے ہیں



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چند اوزار، ایک دو مشینیں اور توانا ہاتھ —— محنت اور چابکدستی سے کیا کچھ نہیں بنا لیتے۔

یو بی ایل چھوٹی صنعتوں کے لئے بینکاری کی جدید ترین خدمات پیش کرتا ہے۔

ملک بھر میں ۶۰۰ سے زائد شاخیں - بیرونی شاخیں لندن، ایسٹ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، مانچسٹر، بحرین (باب البحرین روڈ)، بحرین (منامہ)، العین، ابوظہبی، دوبئی، شارجہ، ڈیرہ، دوہا، اجمان، ام القوین، راس الخیمہ اور دمام۔ پاکستان میں ذیلی ادارہ یونین بینک لمیٹڈ۔

یونائیٹڈ بینک لے۔ جی۔ زیورچ اور یونائیٹڈ بینک لبنان اینڈ پاکستان ایس۔ اے۔ ایل۔

یو بی ایل کے لئے سبھی کرم فرما اہم ہیں۔

راہِ ترقی میں پیش پیش

ایک —— بین الاقوامی بینک

یو بی ایل

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor
NASEEM SAIFI

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MALFOOZAT

Be Grateful to God

The Promised Messiah, peace be on him, says :

I tell you the truth that real prosperity and real comfort cannot he had from the world and worldly means. The truth is that the true and lasting happiness cannot be obtained from any of the multiple aspects of the world.

You should not exult over the worldly and transitory successes, for, in that case you will be led far away from the true achievement. You should rather use these successes for God—realisation. Do not be proud of the struggle that you put in and the effort that you make. Do not think that your success is due to the talents that you think you possess and the hard work that you do, rather you should try to realise that the Merciful God who never lets any sincere effort go waste has been kind enough to fructify your efforts. Don't you see that hundreds of students do not get through their examinations. Do all of them put in no effort and are all of them dull. That is not the case, rather some of them are so intelligent and bright that they are certainly better than many of those who are declared successful.

Therefore it is essential that you should prostrate before God in thankfulness to Him, for the success that He grants you. You should realise and admit it that it was He who did not let your efforts go waste.

If you will be grateful to Him, your love for God will increase and your faith will be still more strengthened—not only that much. even you will gain more successes, for God, says that if you will be grateful to Me, I will give you more of My bounties and if you will be ungrateful, you will get severe punishment.

(Al-Hakam 24-6-1901)

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SUPPLICATE TO GOD AND PREPARE YOURSELF FOR GREATER SACRIFICES

ON Friday the 5th of October 1973, Hazrat Khalifatul Masih III told the Jamaat in his Friday Sermon that the real and true life was based on supplications and fervent prayers.

"It is through prayers that we can attract the grace of God and it is nothing but the grace of God that grants us success in various walks of life," he said. He drew the attention of the Jamaat to the month of Ramazan and remarked that this month is month of prayers and we should individually and collectively try all we can to pray most fervently. Prayer is also a means and we should see to its perfection.

The aims and objects for which the Jamaat should pray were listed by Huzur as :

(1) The supremacy of Islam over all other religions.

(2) Peace and prosperity for all the citizens of Pakistan irrespective of their creed and sect and religious affiliations.

(3) Proper development of the natural talents granted by God to the Pakistanis, be those talents physical or spiritual.

(4) Peace in all the parts of the world and security against the havoc creating destruction that is hovering over the heads of the people everywhere.

These prayers he said should be offered in all humility and with the utmost sincerity of purpose.

He also laid stress on making the greatest use of the opportunity that is being afforded us through the month of Ramazan. "Every good deed done with sincerity" he said, "enables us to do yet another good deed." He advised the Jamaat to keep this fact always in view and to continue moving forward. He also asked the members of the Jamaat to pay up their promises for the Nusrat Jahan Reserve Fund, the last date for which he has fixed as 20th December. Nobody, he said, would be allowed to pay after that. The reason, as he told the Jamaat was that he was going to launch another scheme which would be much grander than the previous ones ; all the attention will have to be diverted to this biggar plan.

In the end Huzur exhorted the Jamaat to get ready for the great tasks that lay ahead and to prepare themselves for the greater sacrifices that they would be required to make. He once again stressed the importance and the need for fervent prayers.

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Hazrat Khalifatul Masih III visits Europe

— IV —

As indicated in our last issue, Hazrat Khalifatul Masih III left U.K. for the continent on the 20th of August. He started this journey at 8.22 a. m. and reached the port of Harwich at 11.30 a. m. He travelled by sea link and arrived at Hook of Holland at 6 p.m. Huzur dined at the Delta Hotel.

Although arrangement had been made for Huzur to stay at a Hotel of quite a good standard, he did not like to stay there; he preferred to have the Mission House as his lodging place. On the 21st of Augnst, Huzur visited Volendam, a small beautiful village situated at the shores of the sea. He returned to the Mission House at 4 p.m. and having offered the Zohr and Asr Prayers together he started giving audience to the people, among whom were quite a number of non-Ahmadi Muslims and non-Muslims as well. During the conversation with those who met him on this occasion, Huzur told them that Islam is the last and the most perfect message of God and its teachings are suitable and practicable for all the ages. He also talked about the grandeur of the Holy Prophet, peace and blessings of Allah be on him. Answering a question Huzur remarked that all the troubles of the world could be solved only if the people followed the teachings of the Holy Prophet. The Promised Messiah, peace be on him, he remarked, had been raised in this age to see Islam dominant in the world and he has prophesied that within one century from now, the world will have come very close to Islam and this noble religion will have won the hearts of the people. It is the Jamaat formed by the Promised Messiah that will bring the whole world under the banner of Islam. Huzur further said "hundreds of thousands of millions of dollars are being spent for the productioh of atomic weapons. If these weapons are put to use, they will cause destruction of the world and if never any use is made of them, all the money spent on them will go waste." Replying a question Huzur said, "No doubt the people are coming closer to one another, but they are doing so because of fear and not love and affection, nor it is the result of their humility and self sacrifice."

Huzur advised the questioner to study literature on the shroud of Jesus Christ and also gave him a book on this subject.

Answering the question of the correspondent of a certain newspayer, Huzur said, "Islam was not spread at the point of sowrd. It is a religion. In 1967 C.E. I was asked this question and my reply was that Islam will now spread—as it spread before—by winning the hearts of the people. Huzur further remarked that "Islam has taught us to think of the neighbour to such an extent that no other religion has gone that far. Huzur referred to the Hadis where—in the Holy Prophet, peace

and blessings of God be upon him, is reported to have said that Angel Gabriel advised him to do good to the neighbour so much that he (the Holy Prophet) felt that perhaps he was going to tell him that the neighbour should be included in the list of the inheritors. Of course some neighbours are close to us and others are a little far away from us. But the fact remains that all the human beings are neighbours to one another. It is a pity that though man has succeeded in discovering the secret of of atom, he has not been able to learn the art of loving one another. Replying another question Huzur told the visitors that 'ultimately the world will become one and truth will prevail and therefore the children should be prepared to accept the truth and to make themselves deserving of the blessings of God that will eventually descend from heavens'.

In the evening, Huzur went to the residence of Mr. Mahmud Rabbani to dine with him. Mr. Rabbani had invited thirty persons to dine with Huzur. He is an Arab and a very sincere member of the Jamaat.

On the 22nd of August Huzur left for W. Germany. He arrived in Frankfurt at 9.45 p.m. At the Mission House he shook hands with all those present to receive him but told them that he was some what tired. However, he had a sitting with them for quite some time. Huzur started his talk with the news that he had about flood in Pakistan and said that he was very perturbed. He was of the opinion, he said, that the enemies of Pakistan and the countries of the West were treating unsympathetically—and that despite the fact that they could see that Pakistan was in distress. Even the pictures (on the T.V) that were being shown, displayed great bias against Pakistan. He remarked that some time ago there were some people from Indo Pakistan subcontinent who tried to enter U. K. unlawfully. Three of them were Pakistanis while twenty seven were Indians. But the news that was flashed by the U. K. made mention of Pakistanis alone. Same thing is being done in the case of the floods. The aid is being given mostly to India and publicito is given to this aid as being given to Pakistan.

Then Huzur talked to some of the youth of the Jamaat and exhorted them that they must never forget that their major aim was to serve Islam and to becomea true picture of the teachings of this noble religion of Allah. Of course, he told them, that along with this service of Islam they also had to earn a lawful livelihood. "They should also keep in mind that no type of labour is to be considered below one's dignity and one should never feel ashamed to do any kind of work. Rather, you should make the manual labour popular.' Huzur told them that 'the Chinese are very hardworking people'.

On the 23rd of August Huzur was busily engaged in various tasks. At half past eleven he was to be pictured for television and so the Cameramen got themselves ready for the job. They asked him to move from the Hall to the Mosque. They wanted to show him coming to the place where they had to interview him. He did not like the idea and therefore, told them that he was opposed to this kind of formalities. Of course he was prepared to answer their questions for as long as they desired him to do so. He therefore took his seat and the interview got going. It continued for no less than 45 minutes and it was all about the teachings of Islam and the future prospects of this noble religion in Europe as well as elsewhere in the world.

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The gist of the interview is given below :

I am a humble person and I dislike formalities but I love everybody whether he is known to me or he is not known to me. If you want to take a picture in order to convey my message to the people then let me tell you that Allah is the source of my smiles. Islam will be the religion of the people in Germany in the next fifty years. There is no contradiction in the advancement of science and the ideology of Islam. That also is one of the reasons Islam will certainly spread in Europe. If not you (the present generation) your children will join the fold of Islam. Long ago I had a dream in which I saw the words of

لا اله الا الله محمد رسول الله

written on the hearts of the people of Germany. That also gives me certainty of faith that this nation of yours will ultimately accept Islam."

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In the evening he addressed a Press Conference which was attended by eight correspondents of national newspapers. Starting off he said, "Now-a-days the weather is not normal here and in Pakistan also there are devastating floods which are causing great havoc through loss of life and property. The difference between Ahmadiyyat and Christianity is exactly the same as the difference between Islam and Christianity. We believe that Jesus was a true Prophet of Allah but we do not believe that he was either God or the son of God. Spiritual as well as materialistic revolutions have been taking place in the world and the greatest of them all was the revolution brought about by the Holy Prophet Mohammad, peace and blessings of Allah be on him. It is a Must for every revolution that it should pass through evolutionary stages and while doing so it should have the atmosphere conducive to its development. Otherwise it is bound to fail (Here Huzur cited examples from the capitalistic and Communistic revolutions to show why, and how much, it is necessary for a revolution to pass through various stages to come to a fruitful conclusion."

Somebody asked him: will there be another revolution after the revolution of Islam; also what are the stages in the evolutionary passage of this revolution.

Huzur answered by saying; "The revolution brought about by Islam is the last revolution. The human beings, with the advent of the Holy Prophet of Islam, have entered the last stage of their development. Islam has solved the problems of mankind as a whole—all the human beings in all the ages. The Holy Quran, very conspicuously, points to this fact. The evolution of this revolution has continued for the last 1400 years. During this period the local problems of every locality were solved by the Mujaddids. Now that human beings have come very close to one another and their problems have also become common to one another—Allah has raised the Mahdi to revive the religion of Islam; he was destined to solve all the problems through the teachings of the Holy Quran. As for the revolutions that have taken place in this Age, they have not been able to get the required atmosphere for their evolutionary stages. I am quite sure that within fifty to one hundred years the revolution of Islam will envelop the whole world—including the German nation."

He was asked how the activities of the Jamaat were financed. Huzur said: "Every body who is a member of the Jamaat pays 1/16th of his income and some of them pay even 1/10th. In addition to these regular donations, there are items to which the members of the Jamaat donate

handsome funds on voluntary basis. Such funds are the result of the appeals for financial help whenever the need arises. Such an appeal was made during my West African tour. The funds were to be used for the African countries. The Jamaat in U.K. alone donated fifty thousand pounds and within the short period of two years we have opened no less than sixteen Medical Centres and almost the same number of Schools. We have communities almost all over the world and it will be very correct to say that the sun never sets on the Ahmadiyya Jamaat.

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In answer to another question, Huzur said, "According to the Islamic teachings, every-body will be given chance to develop his personal natural talents and there is not going to be any clash of interests because the hearts will have been won over and every body will be interested in the welfare of all and sundry.

A female correspondent asked Huzur how the womenfolk would be treated in Islamic revolution and what their status would be after that.

Huzur said : I have so far talked about human beings in general and not about men or women. If men and women, both of them, are human beings then certainly both of them will be given chances to develop their talents. In fact there will be no distinction between men and women so far as this aspect of their lives is concerned.

After the Press Conference, a tea party was held at the lawns of the Mission House. Here also Hazrat Khalifatul Masih explained some of the important aspects of Islamic teachings to the participants of this function. He also threw light on he claim of the Promised Messiah that he had come to break the cross which had broken the bones of the Messiah (Jesus Christ).

On the 24th of August, Huzur left Germany for Switzerland. He arrived in Zurich at 10 30 p.m. and shook hands with all those who were present at the Mission House to receive him.

On the 25th of August he was busily engaged in meeting the people and later on discussing the rest of tour.

In the evening, the Swiss Mission had arranged a dinner in his honour and this was followed by a Press Conference. The Correspondents of newspapers who attended the Press conference were also the invitees for the dinner. While they dined Huzur talked about the beauties of the Islamic teachings. His talk was heard by the ladies in their own separate room with the help of the loud speaker.

At the Press Conference the questions were asked in German and English languages and the answers were given in English language. A gist of the questions and answers is given below :

Q How many Ahmadi Muslims are there in the whole world ?

A. We have never conducted a census but I think there are no less than ten million of them.

Q. Do you intend to turn all Christians of Europe into Muslims ?

A. You tell me, how many Christians have been left in Europe (there was a hearty laughter at this answer). Our aim is not only to turn the Christians of Europe into Muslims but we should like our message

to reach every-body everywhere in the world.

Q. Have you tried to establish your Missions in the Communist countries.

A. In some of the Communist countries that give some religious freedom to their citizens, we have some members of the Jamaat there. To some other countries, we did send our missionaries but they were not permitted to preach there. Of course this clearly shows that they are afraid of Islamic teachings. It is of some interest to note that the Founder of the Ahmadiyya Jamaat was shown in a vision, a very large number of Ahmadis in Russia-this number was as the number of the particles of sand at a sandy place."

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At this juncture Huzur explained some aspects of the Communist ideology and the way it is, at present, being put into practice. He told his audience that the Communists promise to give every-body according to his need but they do not define the word "need".

Q. Where do you want to put up buildings of the mosques?

A. The Holy Prophet, peace and blessings of Allah be upon him, has told us that we can offer our prayers anywhere whether in an open space or within the four walls of a building. The whole earth has been a mosque for the Muslims. We are trying to put up Mission Houses along with the mosques and these Mission Houses serve us as preaching centres. We are a small, poor community and we are proceeding at a slow but steady pace. Whenever the need will arise we shall send more Missionaries to Switzerland and Germany and to other countries as well. In fact, we are in a position to send one thousand and even more missionaries—we are not short of them.

Q. If your Community is poor, how have you been able to put-up such a magnificent mosque here in Switzerland?

A. With the grace of God, the purchasing power of the money that we have is much more than the purchasing power of the money that the other people possess. This is something that you cannot understand easily. We started our schools and Dispensaries with very small amounts but they have yielded fruits: all the earning from these institutions is being utilized for the people of the locality from where the money is got; that goes a long way for the development of those areas.

Q. Who foots the Bills for the initial expenses?

A. The members of the Jamaat do that. They pay contribution voluntarily and donate sums whenever they are needed for any particulars scheme. When I was in Africa I launched an appeal for the schools and the dispensaries to be opened there. The Community in the United Kingdom donated no less than fifty thousand pounds with the result that we were able to open as many as sixteen Dispensaries and almost the same number of Secondary Schools. Some of these Dispensaries have now expanded into well equipped hospitals and they have got their own impressive and magnificent buildings. This is very interesting to note that we have not spent pen any from the col-

lections in Pakistan on this scheme. It is the overseas Missions that have gladly borne this burden. Our aim is not to earn money but to give service to mankind.

Q. How many Ahmadis are there in Switzerland ?

A. The Islamic revolution has set in, although it is still like the child who is in the cradle, but there can be no denial of the fact that the revolution has started and it is passing through its evolutionary stages. It is not like the revolutions caused by human beings. It is taking place under the divine scheme and we are sure that it will reach its peack within one hundred years. It is through this revolution that everybody will get a chance to develop his talents.

Q. What kind of relations do you have with the Government of Pakistan ?

A. Very cordial relations. We believe that every Muslim should be loyal to the Government of his country. We are a religious Community and we do not like to become tools of any political party.

On the 26th of August Huzur went to different places for sightseeing. On his return he prayed the Isha Prayer with congregation and then returned to relax.

On the 27th of August, Huzur left Switzerland for Italy. The journey was started at 8.10 a.m. from Zurich and ended in Venice at 2.00 a.m. on the 28th August. That means that the whole day of the 27th of August was spent in journeying, of course with necessary stoppages. In Venice he lodged at the Hotel Gabrielli Sandswirsh. It is a very old hotel and is situated at the bank of the Grand Canal which passes by the Saint Mark Crossing. It will be interesting to note that Venice is composed of 120 Islands for which there are no less than 450 bridges to join the islands with one another. Here in this collection of islands, there is a large number of Churches which now serve no better purpose than sightseeing by the tourists. There are very few people who attend services in these grand bui'dings.

Huzur spent the whole of the day in his room.

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On the 29th of August he went to see the grand canal : he also visited the Muran Island where he was shown round the Ferro and Lazzarini Factory for jewellary and Glassware. The technicians in the Factory displayed how they were making the fineries. On his return he went for a while to the St Mark Crossing where he asked a German youth if it was not a fact that the youth was getting increasingly disgusted with the Church and the traditional beliefs of the Christians. The youth hesitated for a while as if he did not like to answer the question. But when his attention was drawn to the fact that the youth no more seemed to be interested in the building of the church which stood near by he admitted that Huzur's statement was quite correct. Then Huzur remarked that within twenty to twenty-five years the christians would get disgusted with their faith. And the youth added "may be earlier than that."

On the 30th of August Huzur left for Rosen Heim where he arrived in the evening and lodged at the Hotel Goldner Hirsch (His room number was 14).

On the 31st of August he left for Salzburg (Austria).

On the 1st of September he left for Hanover and reached there at 10.30 p.m. and lodged at the Europaischer Hotel. The journey was long and arduous and Huzur got very much tired. Added to that was the worry that he had about the displaced persons in Pakistan, due to the unprecedented floods.

On the 2nd of September Huzur left for Copen Hagen at 9 a.m. and arrived there at 8 p.m. The members of the Jamaat - male and female - had lined up in front of the mosque t receive their spiritual master. Huzur greeted all of them and shook hands with the male members of the Jamaat.

Before offering the Maghrib and Isha Prayers, Huzur went round the Mission House and the Mosque. He was very pleased to see Bashir Madson a grown up young man; when Huzur last visited Copen Hagen, Bashir was a small child and was very glad to be one of the body guards of Huzur. Huzur expressed his desire to see Bashir Madson in Pakistan as his guest at least for six months.

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Notes & Comments

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The Holy Quran

ایتاء الزکوۃ (النور)

Translation: By giving Zakat *the believers can never become negligent towards any trade.*

Hazrat Muslih Mauood commenting upon this verse says: Islam has instructed that whatever article you buy from others, you should not keep it back from selling waiting for the time when prices would rise high. If a trader does so (i. e. he keeps back his articles to sell at a time when their prices will have risen high and thus his profit will be greater) this act of his is unlawful according to the teachings of Islam. It is clearly mentioned in the books of Hadis that if some one buys foodgrains and keeps them back waiting for the prices to rise high, he commits a sin. Some people have wrongly opined that it only refers to the food grains and not to other goods, whereas *Tafaquh* means that when a certain instruction is issued on a particular occasion, one should try to find out what the real aim of the instruction was and what was the basis of it and then it should be applied to all such other occasions as tally with it. Thus, although the hoarding mentioned in the Hadis is connected with foodgrains and the Holy Prophet, peace and blessings of Allah be upon him, has mentioned only the traders of foodgrains (i.e. he has said that those who hoard foodgrains to sell them at a time when the prices are risen high, do something unlawful and commit a sin) but it can be deduced therefrom that the traders should not hoard even the other articles, for; the objective that lies behind it is that the consumers should not be put to undue hardship.

Thus it can be said that Islamically speaking, no such trade or industry is lawful which is the result of hoarding. The means for earning that have been permitted by God should be utilised and only such means and no others. The unlawful, impure and dirty means to which Islam is strongly opposed should not be used. Anyone using those means insults religion and makes himself deserving of God's wrath. (Tafsir-i-Kabir)

The Hadis

"Hazrat Abu Huraira, may God he pleased with him, reports that the Holy Prophet, peace and blessings of Allah be upon him, said, "whoever likes that Allah may listen (accept) to his prayers when he is in distress, he should supplicate to Him much when he is better off."

Fuzaila bin Abdullah says: The Holy Prophet, peace and blessings of Allah be upon him, heard some one supplicate during his Prayer and in supplication he did not pray for the Holy Prophet. The Holy Prophet, peace and blessings of Allah be upon him, remarked that he (the one who was praying) has made haste and then called him and said, 'whenever anyone of you prays he should offer praises to Allah, and pray for the Prophet (may Allah's peace and blessings be on him) and then he should supplicate for anything that he likes".

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Revival of Islam

The Promised Messiah peace be on him, has been raised in this Age to revive the religion of Islam and to establish firmly the law of Sharia given to mankind by Allah through the greatest of all the Prophets, Mohammad, peace and blessings of Allah be upon him. The Promised Messiah, peace be on him, worked to this end the whole of his life and since his demise his Successors have carried on his work.

One of the demands that was placed before the Jamaat by Hazrat Muslih Mauood, may God be pleased with him, through the scheme called "Tahrik-i-Jadid was that every member of the Jamaat should try all he can to live a perfectly Islamic life and establish the Islamic culture through his words and deeds. He said, "There are a number of things with which the Government of the day is not concerned. They are like truthfulness, honesty, modesty, chastity and so many other qualities of that type. We should try our best to inculcate these qualities in the members of the Jamaat. We should stick to the Islamic teachings to such an extent that even if there are no schools and colleges, our education on these points must not suffer. Every Ahmadi should be like a teacher, a professor, a philosopher and he should do the teaching work at home for the members of his family."

Huzur further exhorted the Jamaat that they should dye themselves in the colour of Allah—adopt the qualities that emanate from His attributes and show to the world in a practical manner, how beautiful our God is. " The people will certainly follow you", he said.

He also told the Ulema of the Jamaat to study the Islamic life from the Holy Quran and the Hadis and then start telling the people what can be immediately acted upon and how they can gradually progress in it.

He addressed his thoughts to the writers of the Jamaat and urged them to write books on Islamic way of life. These books, he said, should be mostly in the form of questions and answers and should not be very voluminous. He also wanted poetry to be composed on this subject.

In fact he was very anxious to see that Islamic way of life was adopted and every member of the Jamaat did all he could to present the teachings of Islam through his or her life. It is the duty of all of us to keep in view that the main object of our joining the jamaat of the Promised Messiah, peace be on him, is that our lives be moulded in strict accordance with the teaching of Islam. May Allah help us do that. Amen.

This is how bring up your Children

Sahibzada Mirza Mubrak Ahmad, President, Majlis-i-Ansarullah (Central), addressed the Majlis of Karachi on the occasion of their Annual Ijtima held in Feb. 1973. His theme centered round the bringing up of the children. He stressed the point that one of the aims of the establishment of the Majlis Ansarullah is

that its members (above forty years) should try all they can to bring up the children in the best possible manner and in the well grounded traditions of the Jamaat which are actually based on the teachings of the Holy Quran and the Sunna and the Sayings of the Holy Prophet, peace and blessings of Allah be on him.

He started his Address with the recitation of verses 13 - 20 of the Sura Luqman and drew thg attention of the audience (and the attention of all the members of the Majlis-i-Ansarullah every where in the world) to the fact that though some time had been lost in negligence, it was not too late and therefore, everybody should make up his mind to see that our children were brought up nicely.

He further remarked that the verses which he had recited at the beginning of his Address dealt with the subject of bringing up the children. "In the beginning of this Sura, Allah has referred to the eternal truth which also is the basis of all good thoghts and actions', he said.

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Sahibzada Sahib dilated a little on this point and said that this eternal truth was the oneness of God and it was the fountainhead of all virtue. Also it was through this Belief that one could find oneself in the position of helping and showing sympathy towards his fellow beings. Sahibzada Sahib also drew the attention of his audience to the fact that the Holy Quran was not a book of mere stories. "Whatever is mentioned there as having taken place in the past is either a prophecy for the future event or a guideline for our lives, in whatever age we might be. "It is like a spiritual sun that emits beautiful rays which are comforting and life giving; whoever partakes of these rays, is secured against all the worries and sorrows and loses every attraction towards the vain desires for the worldly gains."

He then cited ten things that the verses (read by him) point out in respect of the education and training of the children. Those ten things are :

(1) To shun associating others with Allah
(2) To be grateful to Allah and to express this gratitude with the tongue and the heart.
(3) To serve the parents.
(4) To follow the righteous and godly people.
(5) To offer the five daily Prayers regularly and with full attention.
(6) To tell others to do good and virtuous things.
(7) To tell others to eschew evil deeds.
(8) To be patient and steadfast.
(9) To avoid ego and pride
(10) To exercise moderation.

Sahibzada Sahib then dealt with these ten points one by one and explained at some length the significance of all of them; he also quoted from the Discourses (Malfoozat) of the Promised Messiah, peace be on him, to support these points.

The Address has been reproduced in the form of a beautifully printed brochure (in urdu language) and can be had from the

Quaid-i-Umoomi
Majlis-i-Ansarullah, (Central)
Rabwah

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Excellence of the Holy Quran

THE Holy Quran is the book which was prophesied in the previous Scriptures as the most perfect Book and the one that would abide with the world for ever.

It contains all the truths that were mentioned in those Scriptures and also all such teachings as were beneficial to mankind for all the time to come. The Holy Quran teaches its followers to belive in all the prophets of all the nations all over the world and it also confirms that the original teachings of those prophets were given by God and they were true and worthy of great respect.

(2)

The Holy Quran fulfils the prophecy of Moses which says that another law will be given to mankind and that law will be practicable for all the people all over the world and for all the time to come. It will be addressed to the whole world and it will call upon everyone to believe in it and to act upon it.

All the previous religious Scriptures were meant for a particular people and for a limited time i.e. till the next law came from God in accordance with the changed needs of the people. The Holy Quran is the only Book which is meant for the whole world and which is going to remain practicable for all the time to come.

(3)

The Holy Quran was revealed in Arabic language and this is the language which can easily express various aspects of human life. This language is in fact, most expressive in the world. It is the mother of all the languages and the vastness of the meanings of its words cannot be equalled by any other language. The Holy Quran itself claims that its being revealed in Arabic language givs a great speciality to it.

(4)

The Verses and the Chapters of the Holy Quran are so arranged that they have become the most attractive compilation of spiritual truths. The attributes of God, the truth of the Scriptures. the claims of the Prophets are so nicely proved and the moral education is so convincingly given through these Verses and Chapters that everyone who thinks over it is wonder-struck. The guidance for every stage of our life is some thing not to be found elsewhere. The next world with rewards and punishments and unbounded favours of God is so clearly and candidly depicted that one cannot but be drawn towards it.

(5)

The Holy Quran is free from interpolation and every sort of changes that human hand has wrought in other Scriptures. It is to-day as it was fourteen hundred years ago. Never two copies of varying text can be found any-where in the world. The same Quran all over the world. The Scriptures of other religions change from edition to edition. Not so, the Holy Quran.

In fact. the Holy Quran has prophesied that it would remain safe—to be very exact, God had prophesied in the Holy Quran that he would keep it in tact. An in tact it has remained all the time.

(6)

The Holy Quran provides the

arguments and the conculsive proofs of the truth and the practicability of its do's and don'ts. And these arguments invariably appeal to the human conscience, so much so, that everybody who thinks over them with an unbiased mind is compelled to believe them to be true.

In other words it does not leave it to others to prove the truthfulness of what it says.

It goes further and calls upon the followers of other religions to bring forth proof of what they tell the people or to try to discredit what the Holy Quran says. This challenge, it says, will certainly remain unanswered. And it is an un-deniable fact that it has remained so, all these centuries.

(7)

Although every religious Scripture points to the oneness of God and also gives some details of His attributes, it is undeniable that the Holy Quran does so in greater details and with more convincing proofs. The teachings about God contained in other Scriptures were such that they could be misinterpreted to give a false idea about Him. That is why the followers of some religions began to believe in two Gods, some in three and yet some others, in millions of them. Not so with the Holy Quran. The Muslims might be misled in anything else, but in the case of the oneness of God, all the Muslims all over, believe in one God.

(8)

Just as the Holy Quran lays stress on doing our duties towards God, so also it impresses upon us the fulfilment of our duties towards human beings. The fact is that the social structure of human beings cannot be worth its name if the people do not keep their duties towards their fellow beings in view. Man should know how to deal with man. And it is the Holy Quran that gives us comprehensive guidance in this respect.

(9)

This speciality belongs to none but the Holy Quran that its teachings were acted upon first and foremost by the person to whom it was revealed. It is not a Book the teachings of which have been imposed upon others without being tried and practised by its recepient. The Holy Prophet, peace and blessings of God be upon him, was the recepient of this great revelation and he acted upon its teachings before telling others to do so. It is a great credit for this Book and the Muslims are justifiably proud of this fact.

(10)

The prophecies contained in the Holy Quran are not only stories of the past, they are being fulfilled in this Age just as they were fulfilled in the days goneby. In fact, if all the prophecies had been fulfilled in the past, the matter would have become full of doubt. But it is an unchallengeable excellence of the Holy Quran that the prophecies mentioned in it are being fulfilled even today—and they will continue to be fulfilled in the days to come, too.

In other words it can be said that it is a tree that gives its fruits in all the Ages, and thus draws the attention of the people towards its truthfulness and towards the existence and all-powerfulness of God the Almighty.

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(These are the ten points of the excellence and superiority of the Holy Quran presented by Maulana Abul Ata in an Addresses, delivered on the occasion of Annual Gathering held in 1962. Only a brief gist has been reproduced above).

OUR BELIEF

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—V—

(1) We believe that God exists, and to assert His existence is to assert a most important truth.

(2) We believe that God is ONE, without an equal in heaven or in the earth. Everything else is His creation, dependent upon Him and His subsistence. He is without son or daughter or father or mother or wife or brother. He is one and unique.

(3) We believe that God is Holy, free from all imperfections and possessed of all perfections. There is no imperfection which may be found in Him and no perfection which may not be found in Him. His power and knowledge are unlimited. He encompasses everything and there is nothing which encompasses Him. He is the First, the Last, the Manifest, the Hidden, the Creator, the Master. He is the Loving, the Enduring. His actions are willed, not constrained or determined. He rules today as He ever ruled before. His attributes are eternal.

(4) We believe that angels are a part of God's creation. As the Quran has it, angels do what they are bidden to do. They have been created in His wisdom to carry out certain duties. Their existence is real and references to them in the Holy Book are not metaphorical. They depend on God as do all men and all other creatures.

(5) We believe that God speaks to His Chosen Servants and reveals to them His Purpose. Revelation comes in words. Man lives by revelation and through it comes to have contact with God. The words in which revelation comes are unique in their power and wisdom. Their wisdom may not be revealed at once. A mine may be exhausted but not the wisdom of revelation. Revelation brings us divine ordinances, laws, and exhortations. It also brings us knowledge of the unseen and of important spiritual truths. It conveys to us the approval of God as well as His disapproval and displeasure. His love as well as His warnings, God communicates with man through revelation. The communications vary with circumstances and with the recipients. Of all divine communications the most perfect, the most complete, the most comprehensive is the Holy Quran. The Holy Quran is to last for ever. It cannotbe superseded by any future revelation.

(6) We also believe that when darkness prevails in the world and man sinks deep in sin and evil, it becomes difficult for him to rise again without the help of God. Then out of His mercy and beneficence God chooses one of His own loving, loyal servants, charges him with the duty to lead and guide other men. As the Quran says, not a people but have had a warner sent to them (35 : 25). God has sent Messenger to every people. Through them God has revealed His Will and His Purpose. Those who turn away from them ruin themselves, those who turn to them earn the love and pleasure of God.

(7) We also believe that divine messengers belong to different spiritual ranks and contribute in different degrees to the fulfilment of the ultimate Divine Design. The greatest of all Messengers is the Holy Prophet MUHAMMAD (on whom be peace and blessings of God). He is the chief of all men, messenger to them all. The revelation he received was addressed to all mankind. The whole of this earth was a mosque for him. Time came when his message spread to lands and climes beyond Arabia.

People forsook gods of their own conception and began to believe in the ONE and only God that the Holy Prophet Muhammad taught them to believe. The comming of the Holy Prophet marked an unparalleled spiritual revoiution. Justice began to reign instead of injustice, kindness instead of cruelty. If Moses and Jesus had existed in the time of the Holy Prophet Muhammad they would have had to believe in him and to follow him.

(8) We also believe that God hears our prayers and helps us out of our difficulties. He is a living God. His living character being evident in all things at all times. God continues His benevolent interest in His servants and His creatures. When they need His help He turns to them with His help. If they forget Him, He reminds them of Himself and of His concern for them. "I am near indeed; I answer the prayer of every supplicant when he supplicates to Me. Let them, therefore, hearken unto Me and believe in Me, so that they may go aright." (2 : 187).

(9) We also believe that from time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by unchanging laws called the Laws of Nature. For, besides these ordinary laws there are special laws through which God manifests Himself. It is these special laws which bring to us evidence of the Will, the Power and Love of God. Too many there are who deny this. They would believe in nothing besides the laws of nature. Yet laws of nature are not all the laws we have. Laws of nature are themselves governed by the wider Laws of God. Through these laws, God helps His chosen servants. Through them He destroys His enemies. Moses could not have triumphed over a cruel and mighty enemy, but for the special laws of God. The Holy Prophet Munammad could not have triumphed over Arabs determined to put an end to him and his mission except for the laws of God, which worked on his side. In everything that he encountered, God helped the Holy Prophet. At last with 10,000 followers, he re entered the valley of Mecca out of which 10 years earlier, he had to flee for his life. Laws of nature cannot account for these events.

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(10) We also believe that death is not the end of everything. Man survives death. He has to account for what he does in this life in the life hereafter. The Power of God guarantees human survival.

(11) We believe, that unless forgiven out of His infinite Mercy, unbelievers go to Hell. The object of Hell is not to give pain to the inmates but only to reform them. In Hell unbelievers and enemies of God spend their days in wail and woe and continue so until the Mercy of God encompasses the evil-doers and their evil. Truly did the Holy Prophet say, "A time will come when Hell will be emptied of all sinners."

(12) Similarly we believe that those who believe in God and the Prophets, the angels and the Books, who accept the guidance which comes from God. and walk in humility and abjure excesses of all kinds, will all go to a place called Heaven. Peace and pleasure will reign here and Cod will be present to all. Low desires will disappear. Men will have attained everlasting life and become an image of their Creator,

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The Aim of Our Life

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Tashahud and Suratul Fatiha.

DEAR LISTENERS ! My subject this evening is 'THE AIM OF OUR LIFE.' I am sure you will agree with me that the subject matter of my talk is one of the most important ones and not connected with Muslims alone. Everybody, or shall I say, every living soul would like to know why it has been brought from nothingness to this vast universe. I do not know how small is the number of the people, but I am sure it is very very small, that should be set aside as those who believe that we have entered into this world without any aim and that our creation is not a considered act of a Supreme Being. Rest of us believe that we do have an aim. The Supreme being that has given us life has not done so for the sake of fun. He has something in mind. And we must know what that 'something' is.

Let me start by admitting the fact, as a vast majority of us really does admit, that our life has an aim. The question would then arise as to who can tell us what that aim is. Are we qualified to fix that aim ourselves? Is it somebody else who is going to tell us why we have been created? Well, I believe, the created thing can never say why it has been created. Had we come into this world of our own accord, and as a result of our own act, we would have certainly been qualified to say why we are here. But we do not come to this world as a result of any of our own acts nor do we come of our own accord. In fact we even do not know when the process of our coming to this world starts and how and when it completes. That being the case it would be a sheer waste of time for us to try to fix an aim of our life. Now, if we cannot fix the aim of our life, who is that who can do so. The simple answer is "He who has created us." It is God who should tell us why He has sent us here. And once we have been told we cannot dispute His intention or the purpose which He has in view. The best thing for us would be to try to achieve that purpose.

In order to find out what God says we have to turn to religions. It is through the religious scriptures that we can know what God has been telling mankind. But mind you, the scripture to which we wish to turn must be a repository of the words of God and not of men. That is, it should contain nothing but the word of God. If it contains altogether the word of

men, we have no need to turn to it to find out what God says. If it contains the words of God along with the words of men, even then, it would not be of much use for us to turn to it. For, then, nobody would know where the words of God could be found in the pages of that book. That book would really be an interpolated one and would not give us knowledge with any amount of certainty. We should therefore look for a book which contains nothing but God's words and is reliably known to have remained in its original form as it was given to mankind by the Prophet through whom it was sent. I hope you have understood what I actually mean by all what I have said. Keeping all these things in view, you must agree with me that the only book that answers to our call is the Holy Quran. Holy Quran is the Word of God; it does not contain even a single word of man. And it has remained unchanged all these years. Never any change has been effected into it. As God spoke and the Holy Prophet Mohammad, peace be on him, heard, so we have it even today. Nobody has ever disputed this fact.

Let us find out from the Holy Quran, therefore, what the aim of life is. We read therein وما خلقت الجن و الانس الا ليعبدون i. e. I have not created the Jinn and the men but that they should know Me and worship Me. So, that is the aim of our life.

The Founder of the Ahmadiyya Movement in Islam says in this connection: The real object of man's life according to the Holy Quran is, a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator Who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran ان الدين عند الله الاسلام Verily the religion which gives a true knowledge of God and directs in the most excellent way to His worship is Islam and again:

فطرت الله التى فطر الناس عليها لا تبديل لخلق الله ذالك الدين القيم

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Islam responds to and supplies the demands of human nature and God has created man after the model of Islam i. e. He has willed it that man should devote his faculties to the love, obedience, and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam.

There the quotation ends.

I am sure the aim of our life has been explained quite fully. But is that enough for us? Certainly not. It can never be enough for us to know our destination and remain in the darkness as to how we can reach it, or in this case how to achieve the aim of our life. We must therefore find out how this aim can be achieved.

The Founder of the Ahmadiyya Movement tells us: "The first means towards the attainment of this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never

be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity cannot assist its dead worshippers.

"The second means towards the attainment of the true object of life consists in being informed of the perfect beauty which the Divine Being possesses. Beauty naturally attracts the heart and incites love. The beauty of God consists in His Unity, His Majesty, His Grandeur and His other lofty attributes.

"The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the first chapter of the Holy Quran. They are: Creator, Nourisher, Supporter of the Universe and Lord of the Day of Judgment.

"The fourth means for the desired end is prayer. The Holy Quran savs ادعونی استجب لکم ! i. e. Call upon Me and I shall answer your prayers. Repeated stress has been laid on this point in the Holy Quran because man can reach God only with the assistance of God.

"The fifth is Mujahida i.e. seeking God by spending one's substance and sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says: Exert yourselves to the full in the way of God whether with your substance or your lives or your persons with all their powers and faculties.

"The sixth means by which a person may safely attain to the goal is perseverance, i. e. he should be indefatigable and untiring in the way in which he walks and remains steadfast under the hardest trials. As Almighty God says: Those who say: "Our Lord is Allah, the true God," and renounce the false deities and then show perseverance i. e. remain faithful and constant under trials and sufferings, angels descend upon them and say: "Fear ye not, neither be ye grieved but rejoice and be happy that you have become heirs to the bliss which had been promised to you; we are informed that perseverance in faith brings about the pleasure of God. It should be remembered that in affliction and trials, Almighty God causes a light to descend upon hearts of His faithful servants, strengthened with which they meet all trials with calmness and dignity and on account of the sweetness of their faith kiss the chains they are bound with for walking in the path of God.

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"The seventh means to attain the object is to keep company with the righteous and to imitate their perfcet example. This emphasizes the need for the appearance of the prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls into error.

"The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may depart from the right course or despair of attaining the goal. The grace of God therefore continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, gives

(Continued on page 23)

From the Newspapers

INDIANS CLAIM JESUS !

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The BOMB, Friday, August 31, 1973.

CHRISTIANS ALL OVER THE WORLD have been shocked by a report now being circulated that Jesus Christ died and was buried in India more than 1800 years ago.

Barefooted pilgrims journey to a shrine in the holy city of Srinagar in Kashmir, which they believe is the grave of their Prophet, a man named Jus Asaf.

They believe, like their ancestors throughout the centuries, that Jus Asaf, the Prophet, is the same man who was crucified on the hill of Golgotha outside far-off Jerusalem.

That he was brought down alive from the Cross, healed and smuggled away by devoted followers. That for the second time in His life, He went to India to preach His gospels and to die...

It is a sensational claim, which aroused, wide-spread interest in Germany, where it was reported in the magazine Stern.

It could upset many devout Christians. It will be spurned as nonsensical, perhaps even blasphemous legend, the folklore of ignorant Kashmiri peasants.

It is more than that; it is the life long belief of one of India's most famous professors. After years of research, Dr. F. H. Hassnian is convinced that the tomb of the prophet Jus Asaf is really the resting place of Jesus Christ.

And to try to prove his theory, he is asking for Indian Government permission for the grave of Jus Asaf to be opened.

His request has started a storm of protest but he is not a man to be ignored. He is head of the Department of History at Kashmir University, a distinguished archaelogist, with honorary degrees in America and Japan.

Is it even thinkable that Christ recovered from the organisingordeal of the Crucifixion, to live and flee from the further vengeance of the Jewish Elders and the Romans?

Professor Hassnain says: "Yes". Not only does he believe that Christ died in India. He believes that he has solved the mystery of the missing years of Jesus—the 17 years of His life from the age of 13 until He was 30, when He "disappeared" from the Bible.

The opposition against Dr. Hassnain's move to open the tomb is strong at Srinagar. But he believes he will eventually succeed.

He says: Perhaps then I can show the world that here lies Jesus." And he believes that the ancient tomb will produce enough evidence to prove that Jus Asaf—Jesus the Collector—was the man who came from Jerusalem.

The Professor says: "I am convinced that Jesus was not dead when He was brought down from the cross.

He was nursed back to health.

"Then he fled from the Romans, across Persia and Afghanistan, to Kashmir, where many Jews had fled for refuge from Babylon and Assyria. He died there when He was about 115 years old."

Is it even remotely believeable? Should Professor Hassnain's theories be dismissed without further investigation?

He has spent years of his research. This is how he has pieced together his evidence.

"In the ordinary way, the crucified lingered for three or four days on the cross, dying from exhaustion, hunger and thirst.

"Jesus was put on the cross on Friday, at mid-day, and by the ninth hour, He became unconscious. By then it was near to the Sabbath Day —and the Jews allowed nobody to hang on the cross on the Sabbath. A Roman soldier put a spear into Christ's side and blood and water ran. He was taken down."

The Bible says that much, of course. Doctor Hassnain constructs his own picture of what happened afterwards.

"Joseph and Nicodems were allowed to take him away. They carried Him off quickly because they did not wish the Romans to think He was still alive. But they had seen His blood flow and were certain He was still living.

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"They placed Him in His tomb, treated Him with oils and creams, wrapped Him and hurried off, hoping He would recover.

"They made a risky plan. They bribed the guards outside the tomb, found Jesus still alive and carried Him away. On the third day, when Christ's mother and Mary Magdalene came, they found the tomb empty."

Dr. Hassnain takes the Gospel of Luke in support of his theory.

He asks: "Who were the two men standing by the empty tomb and why did they say to the two Marys: 'Why do you seek the living among the dead?'

"Were they trying to tell the women that Jesus was still alive? According to the same Gospel when Jesus re-appeared among His followers they thought He was a ghost, until he said: 'Behold my hands and my feet handle me, and see; for a spirit has not flesh and bones as ye see me have.'

"After that," the professor believes, "He said goodbye to his disciples on the mist-shrouded Mount of Olives. While they bowed their heads, He walked away.

"The empty grave started a massive search by the Romans. Saul was ordered to find the missing Christ and he found Him in Damascus.'

'Saul was convinced of Christ's great mission and became His devoted servant, changing his name to Paul, Jesus was free and started His journey to India."

Professor Hassnain claims that Christ knew India well. He had been there before.

He had foretold that He would preach to "the lost sheep of Israel." They were in India.

They were the persecuted Jews who had fled there for their lives.

There is plenty of proof of their presence. Town names, grave inscriptions and Jewish temple ruins are scattered throughout Afghanistan, Kashmir and India.

That is historical detective work. Professor Hassnain produces other evidence.

He reports that a Turkish writer

in 1417 recorded that "after the Crucifixion, Jesus was first in Turkey, where he met His disciple, Thomas."

And Thomas is known to have died in Madras, India (The Revised Standard Version of the Bible says "Thomas may .....have carried the Gospel to India.")

There is another grave which Professor Hassnain has found. He believes it is the grave of Mary, mother of Jesus. It is near Rawalpindi, in Pakistan.

The inscription reads : Mai Mari da Astahn"——rest place of the Mother Maria.

Now Professor Hassnain has unearthed what he regards as one of his strongest pieces of evidence that Jesus preached in Kashmir.

At the Institute of Oriental Studies in the Bombay University at Purana he has found part of a book written in AD 115.

It was once the property of the Maharajahs of Kashmir. It describes a meeting between the King of Kashmir and a "light-skinned man dressed in white robes."

King Shalewahin asked the man who he was. He said he was Jus Asaf, born of a young woman. That

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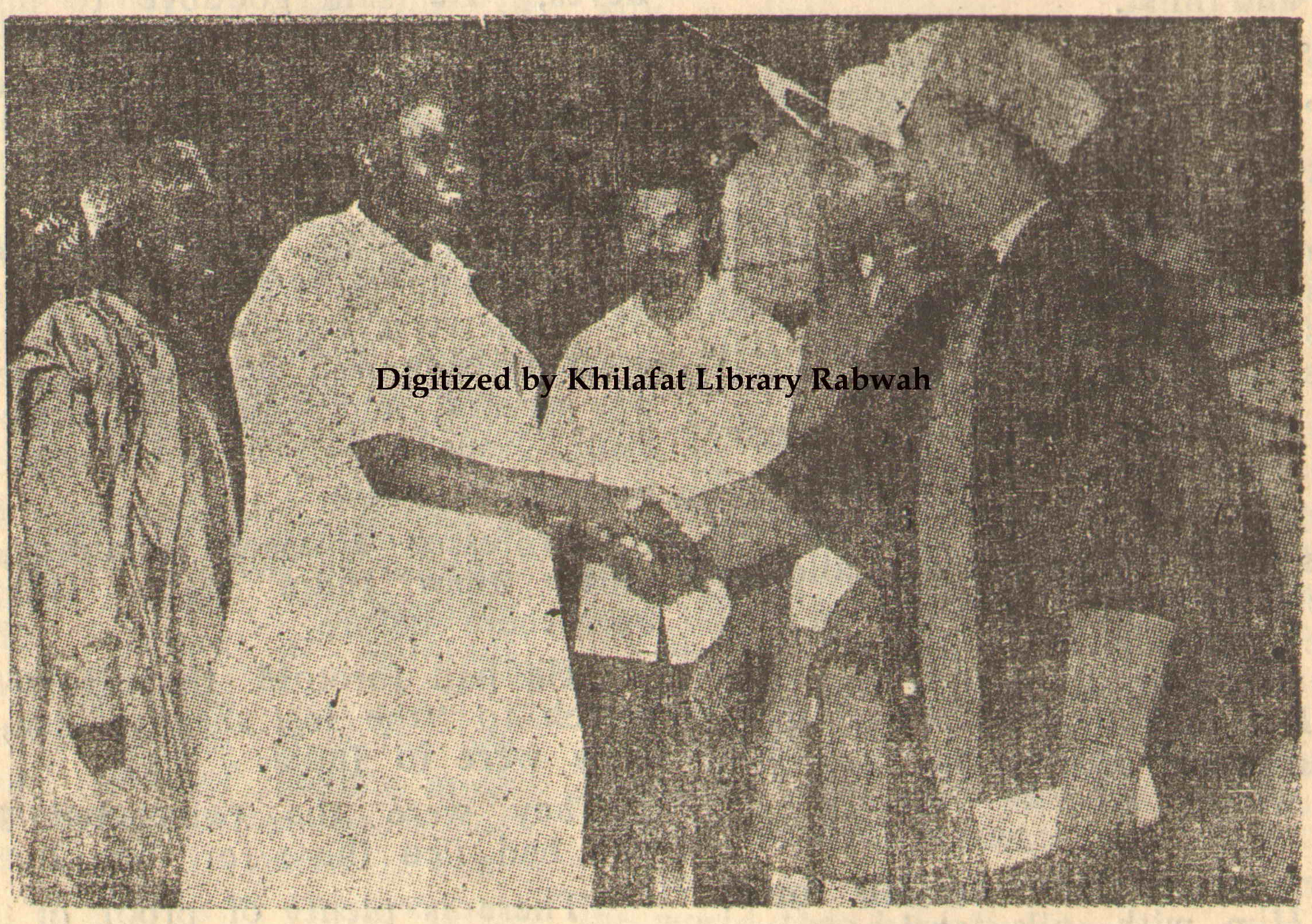
Mr. R.A. Saqib, is receiving Justice A.B. Wali to the Speech Day function arranged by the Ahmadiyya School.



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مکرم ثاقب صاحب پرنسپل فضل عمر احمدیہ سیکنڈری سکول کانو جسٹس
ابے بی ۔ ولی صاحب کا سکول کی ایک تقریب پر استقبال کر رہے ہیں

he came from a far country to purify religion. The King asked what kind of religion he had and Jus Asaf replied :

"O King, I come from a land far away, where there is no truth any more and evil knows no limits. Through me the bad people and the sinners had to suffer and I suffered through them."

The king asked what his religion stood for. He replied : "She is love, truth and pureness of heart. She teaches men to serve the Lord, who is in the centre of the Sun and the Elements and God and Sun are forever. "They call me Isa Masih—the Massiah."

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Other Oriental scribes wrote of Jus Asaf as a kind and just man who walked with a shepherd's crook through Kashmir called his followers "sheep" and was worshipped as a prophet.

In a monastery near Ismuquam (which means "Rest place of Jesus") is a shepherd's crook which the monks believe belonged to Jesus.

There is a town called Pahlquam — "Town of the Shepherd" — and at Bassaren they sell a lotion called "Jesus cream". It is believed to be the same as that which healed Christ's wounds when He came down from the cross.

In Srinagar, they believe that Jus Asaf married, and hotelier and poet Basharat Saleem, believes he is one of the descendants of the prophet. His family keeps a parchment issued by the Islamic Judge of Kashmir, in 1766, which declares :

"After definite proof, in this place lies Jus Asaf the Prophet of Kashmir, who came to preach to the people."

Why hasn't this remarkable theory about Jesus Christ ever sparked off violent argument in the Western world ?

Professor Hassnain says : "No European or American experts have ever tried to analyse the legends of Kashmir. Nobody wants any trouble with the mighty Christian Church."

He is prepared for angry controversy, to have his theory of Christ's survival torn to ribbons, to be scoffed at and denounced. But nothing will shake his belief and he is pressing on for permission to open the tomb at Srinagar.

He is equally convinced that he has solved the mystery of the missing years of Jesus and that no-one can dispute his evidence.

(*Continued from page 19*)

him consolation in the hours of grief and animates him with a still more zealous desire to pursue his journey eagerly."

We have now known the aim of our life : the attainment of God. We have also known the means through which this object can be attained. Let us make up our mind to do our best in achieving this object. I can assure you that whatever our status of life and whatever the circumstances through which we are passing, the only thing to be kept in view is the attainment of the object of our life. If we have got everything that this world can afford to give but we have missed the object of our life, we have lost everything. O our merciful God, let it not happen like that. Make us prepared to lose everything, if that is Thy will, but do enable us to achieve the aim of our life—and that is Thyself.

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Call for loyalty to country and the Government

The following message was issued by our Missionary incharge in Trinidad on the occasion of Independence celebrations of his country.

ON THE ELEVENTH year of independence, on behalf of the members and myself of Tahrik-i-Jadid Anjuman Ahmadiyya Association of Trinidad and Tobago Inc., I extend to the Prime Minister, Government, and people of Trinidad and Tobago our heartiest congratulaitons.

Although we have undergone much trials and tribulations, we deem it our duty to respect and obey the laws of the land. As a religious body we have done much to foster good will and peace among men.

Over the past eleven years of Independence Ahmadi Muslims have lived well within laws of the land, and have maintained disciplinary measures of good citizenship. Ahmadi Muslims do not take part in violence and rebellious actions.

To All Citizens

My special message is that every member of Ahmadiyya Movement must be loyal to the country, Trinidad and Tobago and its Government. This is what counts in the celebration of Independence of Trinidad and Tobago.

It is wrong to think that Independence belongs to P. N. M. only. Independence belongs to all citizens of Trinidad and Tobago.

Let it be known that some of our people are badly mistaken in our behaviour concerning our lovely country. Muslim Indians think in terms of Pakistan, Hindu Indians think in terms of India and the negroes think in terms of Africa. This is very dangerous for us. Why should we live as expatriates ?

Why should we run away to America, Canada, or England ? It is time that our people understand that we are not Pakistanis, Indians, Bangalis, or Africans.

We are Trinidadians and Tobaganians.

It is only when we identify ourselves as citizens of our country that real nationhood can be established. Of course our ties with Pakistan, India, Bangladash, Africa and England can always be friendly without losing our identity.

But if we think in terms of Nation building and stop cursing others for our own mistakes ; and think in terms of what we do for our country rather than what our country has done for us, we shall become a great nation.

In conclusion I exhort all members of the Ahmadiyya Association of Trinidad and Tobago to hold on to the teaching of Ahmadiyyat or true Islam and be true citizens of Trinidad and Tobago—this our native land ; We pledge our lives to thee ; Here every Creed and race find and equal place.

And may God bless our nation.

Maulvi Mohammad Hanif
Ahmadiyya Muslim Missionary.

Tahrik-i-Jadid,